3: Thilenius and Hellwig--245 (1909-10) 1927 Woleaians 1-4
116, 161, 609, 142 Aurupik

Only Aúrepik and Oäo, the two larger ones of the 5 islands of this atoll, are inhabited. The people of Aúrepik received the strangers hospitably, and they were courteous and communicative...and even the smallest children did not show the slightest fear...The population consisted of some 60 - 80 estimated persons. With regard to their appearance two types could be distinguished: one, very frequent type was brachycephalous and had a stout stature; the other type was less brachycephalous and somewhat slenderer. In general the skin of the women showed a lighter color than that of the men, and sucklings had almost the color of white babies.

3: Thilenius and Hellwig--245 (1909-10) 1927 Woleaians
116, 302 Aurupik

The slightly waved hair is in most cases cut short with the exception of the part above the forehead; several women had their hair somewhat longer and parted, and a few waves were hanging over the forehead.

3: Thilenius and Hellwig--245 (1909-10) 1927 Woleaians
116, 361 Aurupik

The inhabitants live in two farmsteads, Valiâureg and Rongali, where there are but a few well-built and neat houses... The house of the chief is built on a stepped stone-foundation which is ca. 2 meters high. On a...well-cultivated place, neatly covered with coral gravel, Hambruch discovered a house with a grave nearby.

3: Thilenius and Hellwig--245 (1909-10) 1927 Woleaians
116, 173, 782, 226 Aurupik

[LEM: Concerning an isolated house and grave, Hambruch was told:] the god Yongelap gave orders to the man Choiss in Yap to travel to Aúrepik and there to create men and women out of a Spondyl shell so that the island would be populated. This was done, and Choiss became the father of a son, Raigumeng, whom Yongelap appointed as protector against typhoons. Raigumeng is revered like a god. The natives invoke him before they go fishing: "Raigumeng, give us fish!" On other occasions, e.g. before a sea voyage, offerings are made to him. Within the house many offerings were suspended: wreaths, necklaces, mats, coconuts, etc. Since Raigumeng's death his house and grave have to be kept in good condition.

3: Thilenius and Hellwig--250-251 (1909-10) 1927 Woleaians
116, 731, 261 Woleai

Hellwig went over to the island of Wolé́a, the western part of which he visited first. The devastation caused by the typhoon (March 28, 1907) was to be seen everywhere.

....Several varieties of taro and sweet potatoes in well-kept fields showed that agriculture and food conditions had improved. Coconuts were scarce and swine were lacking completely so that the population will have to live on meager rations for years to come. As on Mogomog and Aúrepik, here, too, the menu was made complete by a series of forest plants....several chickens had survived the typhoon flood, and their offsprings had increased considerably since....Hellwig was told...that the typhoon had not struck at night, otherwise the entire population would have been killed. When the waves had grown higher and higher and when the flood had become imminent, ropes had been fastened around the strongest trees, and the inhabitants had tried to cling to them.... Of the 6-700 inhabitants of the island group about 200 were said to have died. There was loud wailing, and it did not cease during the subsequent period of famine, when the fruits of the fields, with difficulties recovered from the mud- and stone-covered ground, were soon eaten up, and when the fish supply was low and had to be eaten raw, since the fishing implements had been lost and there was no dry wood around to make fire with. Even today when, on occasions, the women again become conscious of the consequences of the catastrophe, [251] a general loud lamenting sets in.

3: Thilenius and Hellwig--251 (1909-10) 1927 Woleaians
116, 609, 562 Woleai

The natives Hellwig had to deal with were friendly and courteous, and the children were by no means shy. The visit of the whites was a rare event and due to this event everybody seemed to be stimulated into a good mood. It became apparent that the women were allowed a great deal of freedom. It did not matter that a white man was sitting alone with a [native] woman in a hut, or that a woman sold her property to the white on her own accord. They joked and laughed... and on every occasion they mixed songs, recited or sung, into the conversation or with business, and sometimes these songs were accompanied by rhythmic dance movements. The information which was given about a weaving loom on which a mosquito net of Hibiscus fiber was woven, was constantly and in the most funny manner interrupted by an old lady. Her flow of words had been acclaimed by the women with laughter even before the woman had squeezed herself in through the low door opening. She seemed to be a popular "jestress." In front of the narrow door of another house another gray-haired woman sat weaving so that Hellwig was unable to enter. In her stoical calmness she remained unimpressed by the persuasion of either Hellwig or the female occupants of the house. Finally, Hellwig pushed the old woman aside and went into the hut; with a little gift he atoned for his tour de force, and, after that the old woman became the friendliest person of all.

3: Thilenius and Hellwig--252 (1909-10) 1927 Woleaians
116, 103 Woleai

[AN: According to our native informant] the name Woleai (Wolea, Wolaa) is applied to the entire group by foreigners only, who name an island or an island group after the name of the village which they either visited first or most frequently - in this case, the island of Wolea -. The natives themselves, however, use just as often a second name for the group, namely, Falálap.

3: Thilenius and Hellwig--253 (1909-10) 1927 Woleaians
116, 574, 609 Woleai

The Watoai natives endeavoured in every way to make the stay of their guest a pleasant one....As was the case on Máriam and Wolea, here, too, a pathway, lined with stones run in west-easterly direction through the whole length of the island.

3: Thilenius and Hellwig--253-254 (1909-10) 1927 Woleaians
116, 262, 241 Woleai

On that point where, during the last typhoon (1907), the sea had flooded over the south coast, a pond was formed, 300 meters long; framed with woods, it offers now an idyllic sight. The surrounding swamp-taro plantations thrive quite well, just as on several humid places in the proximity of the houses. Two more taro varieties and sweet potato fields in the dry ground along the pathway and in the neighborhood of houses yield an ample supply. On the other hand, there are only a few papaw trees, and, at present, there is not a single fruit-bearing breadfruit tree on the whole island....[254] Coconuts, the chief article of food, are still in abundance for the small population. On each farmstead supplies of drinking and eating nuts can be seen. As it is customary on most of the Caroline Islands, the sap of the palmtrees is collected one to three times a day for the preparation of the favorite fermented drink. Many fruit trees have escaped the devastation... Three lizard varieties were so frequent that, standing still in the bush, one could sometimes find oneself surrounded by up to 10 lizards. Sometimes a plentitude of heavily populated formicaries could become a bother. In a saltwater hole (diameter: 1 1/2 m., depth: 1/3 meter) on the farmstead Mauxean, Hellwig was shown a fish of dark-green-bluish, almost black color; it was about 30-40 cm. long; its caudal fin was placed horizontally, and it also worked in this direction. Two years ago, the typhoon had thrown this fish into this waterhole, and since then, it was said, nobody had fed the animal. Never before had the natives seen such a fish, and we felt justified in assuming that it belonged to regions which are beyond the reach of fishermen...

3: Thilenius and Hellwig--254 (1909-10) 1927 Woleaians
116, 361, 342 Woleai

The north-eastern section of the island. . .is part of the Pūyod region which belongs to the chief Mătewerit who is in Elato at present. There are eight farmsteads in this region.

Adjoining to the south-west--the boundary line runs across the middle of the inland lake--is Lūyapūdam (Lī́yab pídăm) with five farmsteads; this region belongs to Wučliyar (Uélīyar); Tăwoxāb, the south-western end of the island with its six farmsteads belongs to the chief Iyĕrimar. Each one of these three regions has two canoe houses, and several farmsteads consist of work- and cook-houses or sheds. Ghost- and menstruation-houses could not be seen. The wooden walls of these houses consist of planks which were vertically inserted between frame-beams.

3: Thilenius and Hellwig--255 (1909-10) 1927 Woleaians
116, 423, 565 Woleai 1-2

The counting of the palm-trees... revealed that there were 9480 palms on the island (several hundred very young palm trees and seedlings had not been counted). The three chiefs owned 3430 big palm trees; 5 "minor chiefs" own 3600 pieces; 40 pieces were the property of the unmarried sister of a man from Watoai who though he is living here does not own a single palm tree; he is, however, married abroad. According to the rule of inheritance, palm trees as well as landed property of men who had died without sons or brothers are said to become the property of the chiefs of those who had died. Evidently, however, women, too, could become heirs to their husbands; for each one of 2 widows owned 300 and 850 palms respectively.

3: Thilenius and Hellwig--255 (1909-10) 1927 Woleaians
116, 163 Woleai

A survey of the island's settlement conditions...brought the following result: 21 dwelling houses, 27 men, 29 women, children under 12 years of age: 6 boys, 11 girls; a total of 73 persons.

3: Thilenius and Hellwig--256-257 (1909-10) 1927 Woleaians -1-2
116, 535 Woleai

[AN: A lively crowd had gathered in front of the canoe house where dancing and singing were in full progress.]....It was a marvellous sight...to view this column of some twenty young, well-built men who, clad in foliage-skirts and adorned with flowers on the breast and on the head, accompanied their singing now with graceful, and now with brisk motions; they often emphasized the rhythm by striking with their hands more or less loudly the parts of their bodies; each dance was terminated with a final stanza which was marked by wild yelling and clapping and which was appended with an additional "a hăka"-cry. These column-dances, many of them of an erotic nature, alternated with sitting dances and with dances with a stick (nauru). Hellwig was surprised to find here dances with a stick, since he had been told on Wolea that since the typhoon this kind of dance was not practised anymore. And here he saw not only the neatly worked dance sticks, but he witnessed also the rhythmic accuracy of beat which indicated considerable practice.... the first two sections of the dance could not be seen clearly. In the third section each one of the two groups of dancers of 8 and 10 men respectively formed two concentric circles which moved around a common point in opposite directions. This made it possible for the dancers who met after a few steps to stop and to beat stick against stick, thereby alternately turning the hands up and down: click-clack, click-clack; thus four blows sounded before the circles moved on. The fourth section was similar to the third one, but the four small circles had united into two large ones each, and the tempo had been increased, while a chorus of small boys was singing a frequently repeated text to the

accompaniment of the click-clack-rhythm... The sitting dances had an amazingly large selection of texts and movements. Immediately after the final cry "a hăka" which concluded each of the generally quite short sitting dances, one of the dancers proposed another text in a loud voice, and this proposal was instantly accepted and carried out. Two boys, 3-4 years of age, were the most fervent ones: they attended to their business ardently; they did everything more accurately and more carefully than the grown-ups, they made proposals and provided humorous incidents, for instance by singing faster toward the end and by gesticulating, so that they might come to the end eariler than the others, and this always made a very comical effect for, at the end, they always sang at the top of their shrill voices. [257] The evening before, Hellwig and especially the old people had been diverted by these two droll youngsters who had entertained them with solos and duets....Another specialty was offered by seven little girls. They had seated themselves behind the column of dancers and at first they accompanied several pantomimes with their clear and loud voices, afterwards they accompanied motion-dances during which the dancers jumped and turned so briskly that they were dripping with perspiration. Later on, during the sitting dances, they seated themselves at the side of the row of dancers and were able to bring a wonderful contrast and yet harmony into the tone-color (timbre) in a manner which cannot be described. Around midnight the spectacle was over.

3: Thilenius and Hellwig--257 (1909-10) 1927 Woleaians
116, 533 Woleai #2

A native from Wolea informed Hellwig that various lyrics had been quite new to him [LEM: in the spectacle on Utagal], and he went on explaining that new songs were constantly springing up and that just as many would be forgotten again due to the preference given to those tunes which were liked best, due also to the death of the composers in case they did not have any male relatives. Occasionally, one of the many old, forgotten songs was recalled and studied again; he himself [the Wolea man], like any other man, knew several songs since his days of youth, and these airs were studied anew, so that certain songs had a long life, though, frequently, they were not understood anymore since the acting persons and the basic events had become unknown.

3: Thilenius and Hellwig--257 (1909-10) 1927 Woleaians
116, 161, 177, 441 Woleai

[AN: Considerable increase of ethnographic material noted by Hellwig].... There were many similarities to Truk culture, and we found material proof of the earlier direct relations with the remote Truk group. Many ornaments had come from Aúrepik and the rather distant Ngulú and Poloot (Puluwat) groups. A Spanish and a Japanese merchant, who before the typhoon had trade stations on the group, are said to have imported special ornaments of Spondyl shell. To this Japanese, the natives apparently owed the iron kitchen pots and the other European implements that could be found in every household.

3: Thilenius and Hellwig--258-259 (1909-10) 1927 . Woleaians
116, 161, 361, 621

On Faraulip Hambruch had counted 2 villages under one chief and two lesser chiefs; 18 dwelling houses, 4 menstruation houses, 1 ghost house. Population figure: 96 (14 of them had gone to Yap). The island of Pig is smaller than [259] Faraulip...17 dwelling houses, 14 cook houses, two ghost houses, and 59 inhabitants were counted. In earlier times the population was larger. The deserted station of a Japanese merchant could also be seen. The third little island of this group, Eat, is uninhabited since the typhoon.

3: Thilenius and Hellwig--259 (1909-10) 1927 Woleaians
116, 167, 177, 755 Faraulep

The entire group had been resettled by persons from Ifaluk after the original inhabitants had annihilated each other in lasting feuds. In discussing this question the chief advanced the opinion that many a sickness had been imported through contact with European vessels, and he also made the presence of our ship responsible for the prevailing headcold and coughing epidemics. In earlier times there had been many old people; at present, however, this was not the case anymore, and people died off while they were still rather young. This is an old complaint, and not altogether without justification. ...Hambruch had gained the impression that a high percentage of the population had been infected with syphilis. After a few days the chief himself caught a headcold, and the sorcerer spoke his magic formula, passed a bunch of leaves gently over the sick man and sang at the same time his monotonous exorcising chant.

3: Thilenius and Hellwig--259 (1909-10) 1927 Woleaians
116, 784, 423 Faraulep 1-2

A taboo-sign which had been posted by the owner of the island [LEM: of Eat], the chief Sauerū, debarred the inhabitants of the sister-islands from entering Eat; at certain times only they were permitted to collect there coconuts, turtle-eggs, or tobacco-leaves.

3: Thilenius and Hellwig--260 (1909-10) 1927 Woleaians
116, 161, 167, 342, 731 Ifalik 1-3

Feladjik has 109 inhabitants, the second island, Falāláp, 99, while Elā, the third island of the atoll, was uninhabited. In 1904 the population figure was still as high as 281. During the last typhoon (March 27, 28th, 1907) 35 persons perished.... The atoll was settled from Yap... Only Wólea, Lámutrik...and Faraûlip had been settled from Ífaluk ....Fraûlip had been depopulated by civil wars, Faladjik and Felāláp are inhabited only to the north; the farmsteads are dispersed at intervals along the coast. House construction is little developed.

3: Thilenius and Hellwig--260 (1909-10) 1927 Woleaians
116, 755 Elato

In one of the houses [LEM: on Elato Island] there was a sick man, and the sorcerer was ready to exorcise the devil. For that purpose he made use of a great mat-fan which was placed in front of the house, and he also drank the contents of a coconut bowl which stood in front of the fan and which was decorated with wreaths of flowers. When he had emptied the cup he hung magic medicines, wrapped up in banana leaves, on the wall of the house.

3: Thilenius and Hellwig--260 (1909-10) 1927 Woleaians
116, 131, 137, 484 Elato

Elato is the largest of the four islands which rest upon the reef that extends itself in a north-southern direction. Elato, situated to the north, is densely covered with forests; breadfruit trees and coconut palms predominate.... The natives [AN: who had come in canoes with trading intentions] did not look very trustworthy. They were importunate and begged constantly for tobacco... Trading attempts were made, but the prices were too high and consequently only a few objects could be bought.... On certain stretches the breadfruit trees reminded us of a German forest. On other places attention was drawn to thickets of Hibiscus which supply the textile fibers for mats and waistcloths.

3: Thilenius and Hellwig--261-262 (1909-10) 1927 Woleaians
116, 165, 177 Lamotrek

At present, many inhabitants are affected by influenza; in recent times 14 people died of it, and children may die within one day. [626] In addition, dysentery has killed victims. Thus the probability that diseases are spread by the voyages of the natives is much greater than the alleged importation of all kinds of diseases by the vessels of the whites. Only for venereal diseases the whites may be made responsible.....In earlier times the population of Lamutrik amounted to 1000 persons; twenty years ago there were only about 300 left, and now there are only ca. 220.

3: Thilenius and Hellwig--263 (1909-10) 1927 Woleaians
116, 361, 162 Elato 1-4

There were on Elato 26 farmsteads with 19 permanent dwelling and sleeping houses and a number of primitive mat-houses. The population consisted of 87 persons. In addition there were two Wólea families whose members lived alternately in Elato or in Wólea, and there were finally 180 typhoon-refugees from Wólea.

3: Thilenius and Hellwig--263 (1909-10) 1927 Woleaians
116, 484, 177 Elato

Prior to the typhoon the islanders had been in close contact with Wólea, Aúrepik, Poloot (Poloat), Sátuwal, and the near island of Lámutruk; with Truk, however, they stood only in loose contact.

3: Thilenius and Hellwig--263 (1909-10) 1927 Woleaians
116, 609, 867 Elato

The natives were courteous, but the women displayed at first a certain shyness which was due to the presence of the five whites and their colored company.... We noticed the good behaviour of the children on the islands which we had recently visited; they obeyed older persons willingly.

3: Thilenius and Hellwig--263 (1909-10) 1927 Woleaians
116, 164, 755 Elato

On Elato much ethnographic material could be acquired though an influenza epidemic had impaired our work. Many patients had been quartered in the four large canoe houses, and their relatives surrounded and nursed them. The "King" had taken precautions against the spread of the disease; the preventive measures consisted of exorcism ceremonies, dances, and songs. Several times a day mussel-horns were blown.

3: Thilenius and Hellwig--271 (1909-10) 1927 Woleaians
116, 424, 438 Lamotrek

Certain songs are, as it were, family-property; they are bequeathed to the son only, but may be imparted to others if suitable return is made for it. The intercourse with Yap is rather intense. From Yap even the red paint is obtained which, made durable by an admixture of breadfruit tree sap, is used for coloring the outer sides of the canoes .....

3: Thilenius and Hellwig--350 (1909-10) 1927 Woleaians
116, 276, 438 Lamotrek

The natives almost begged for tobacco, and Krämer made high offers; but they rather denied themselves the pleasure of tobacco and kept their good articles for themselves. Krämer offered, for instance, 6 pounds of tobacco for a good Aúrepik belt, but without success.